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Thanksgiving 1958

News and Notes

Valley Lutheran, Calif. At the morning Worship Service on Sunday, October 12, Explorer Scouts Edward Bond, Jr., and Gary Bond, sons of Mr. and Mrs. Edward Bond of Sun Valley, California, became proud recipients of the Lutheran Church's Award in Scouting, the Pro Deo et Patria, in Valley Lutheran Church, North Hollywood.

Shown presenting the awards are Mr. Clifford Andersen, former Scoutmaster of Troop No. 63 and Church President, and Pastor Roland H. Hansen, Associate to Pastor Adolph Kloth in Valley Lutheran.

The "Bond Boys" as they are affectionately known are very active members in Valley Lutheran and with their father constitute a large part of Post 63's leadership.

At present, six scouts in Valley Lutheran's short history of 11 years, have earned the coveted Pro Deo Award and several more are presently working for it. Scouting comprises a heavy part of Valley Lutheran's Youth Program with over 120 boys at present enrolled in cubbing, boy scouting, and exploring—ages 8 - 20.

Truly many families have been "won to Christ" through scouting in Valley, as Pastors Kloth and Hansen conduct devotional services at the various unit meetings and outings.

Sidney, Montana, Pella Lutheran Church, Rev. Stanley Larsen, pastor. Our church has adopted the "every member visitation" stewardship program, and many of our people are hard at work getting this program under way.

Mr. Harold Laursen has come to Sidney to be our interne pastor. He and his wife have an apartment at 211 2nd St. SE in Sidney. We are happy to have the services of these fine young people. We know we will be blessed through their work, and hope that we may be a blessing to them.

Work on our new Parish House is coming along very well. We hope to have it completed before the Synodical Convention which is to be in Sidney next summer.

We are already working on preparations for the Synodical convention. Committees are organized, and working toward the success of this big venture. We pray that God will bless us also in this work, and we know that He will as we work for the furtherance of His Kingdom among us and for eternity.

We are also starting a league for older and more mature young people, those who are past high school age. The first meeting of this group was November 17th.

The Pella Ladies Aid decided to revise its constitution so that it will embrace the new "WOMEN OF THE CHURCH PLAN." We are already dividing the work of the women into circles so that more work can be done and each circle can be responsible for certain projects, both at home and in mission work.

The ALC Unity in O. California

The ALC unity is well on the way in the north-western part of California. There are four ELC churches in this area, called Humboldt County, in the cities of Arcata, Eureka, Fortuna, and Garberville, and our own UELC church in Ferndale. Last year the Luther Leaguers of our area organized into the Redwood Circuit Luther League. Toward the close of the year they held their first Convention at Calvary Lutheran Church in Eureka.

This fall on the 12th of October we carried on a simultaneous P.T.R. Mission with our sister churches. This mission was directed by the Reverend Henry Nielsen of the ELC. The Missioner in Our Savior's Lutheran Church of Ferndale was Pastor William Hanson, director of Public Relations for the California Lutheran Educational Foundation. These meetings were well attended, and brought rich s ual blessings to our congregatio

On November 1, 1958 the wom these five congregations gathere Calvary Lutheran Church for first Conference. The theme of Conference was "God Calls Registration began at 9:15 a.m. 160 women registering.

A word of welcome was give Mrs. Herbert Hansen, president o Calvary W.M.S. This was followe a morning meditation and praye the pastor's wife of Eureka, Mrs. Malde. Then the group divided various Workshops for instruction inspiration.

The afternoon began with singing led by Mrs. Ole Winter, of the Fortuna pastor. This was lowed by a Bible Study on The Virgins, given by Mrs. Oscar We A trio was sung by Mrs. Chris dersen, Mrs. John Larsen and Hillerup Rasmussen, "God of M We Praise Thy Name." The high of the day was the message by Mrs. George Wills of So. Califo It was a real inspiration and lenge.

These combined times of Chr fellowship and meditation have rich in spiritual blessings. We forward to more times together as these, that we may grow more more spiritually and serve our M and Lord in greater love and dev

Chaplain Niels C. Carlsen's ad is Hq. Sq., 92nd ABCRV, Fairchil Force Base, Wash. Home Addre W. 412 Greta, Spokane, Wash.

Pastor O. V. Magnussen has re ed his charge at Easton Calif. t cept a call at Petaluma, Calif. He take over his new charge about M 1st.

Pastor Einer Romer has been c to be associate pastor of the Ame Lutheran Church, Fort Collins, rado. His address is now 375 C Drive, Fort Collins, Colo.

Rev. K. R. Jensen's new addre Minden, Nebraska.

Oshkosh, Wis., Our Savior's Lu an Church, Daniel C. Hansen, P A successful fall preaching mission held October 12-14 with Pastor D Olsen of Camp Douglas, Wiscons guest speaker. Total attendance

(Continued on page 15)

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litorials and Comments

NT UNION COMMITTEE VOTES FOR THE ALC

ie Joint Union Committee held its first meeting the synodical conventions Nov. 13-14th at Chicago. ie votes for the merger were all favorable in 1958. final ratification will be in May 1959, when the districts have to vote. Their votes are taken for ted, since the last vote of the church body was imous.

ie problem before the Joint Union Committee was name. During the past four years we have thought ould be The American Lutheran Church. The ELC ention, however, instructed its Joint Union Com- ee members to vote in block for the United Ev. eran Church as the name. The ALC meeting at Antonio, Texas, voted to stick to the name once ted. The UELC meeting at Blair, Nebr., did not ss the name at all. It voted unanimously for The .

hen the ELC union delegation of 9 members ght this question up at Chicago, nine votes were by roll call for the UELC and 18 votes were cast st it. Thus the name remains The American Lu- an Church.

ie meeting handled a good many problems. During next two years the Joint Union Committee will deal all the practical problems of the new church. The tentative elections were made to the boards and mittees and commissions of the new church. We carry a complete list of these elections next time.

The ALC Invites Other Lutherans

ie ALC churches were the first to start merger tiations. The Joint Union Committee has constant- ad larger unity in view.

ie readers will know that the four presidents wrote three presidents of our churches asking that we back into the Long Range Program of Parish Edu- n. All these matters received a thorough discus- in Chicago with the result that the following reso- ns were adopted and sent to other Lutheran church- America. The first one is sent to the ULCA-Au- na-AELC-Suomi Synod group. The last part goes o. Synod.

eas, the Joint Union Committee during the past bi- m has expressed its willingness to meet with the Commission on Lutheran Unity "to discuss matters mmon interest and continued cooperation in existing onships and joint work;" and

eas, the matter of continuing altar and pulpit fellow- with the Augustana Lutheran Church remains on the da of the Joint Union Committee for the present bi- m; and

eas, it would seem advisable to discuss other matters ng to possible developments within the National Lutheran Council and to future inter-Lutheran cooperation in certain areas of Parish Education; and

Whereas, the Joint Union Committee has received the request from the Convention of the American Lutheran Church to clarify the relationships arising from its clergymen serving as professors of religion in institutions owned and operated by other Lutheran church bodies; and

Whereas, there is a mutual desire not to let present union negotiations become roadblocks to future Lutheran unity; therefore be it

RESOLVED, that the Joint Union Committee extend an invitation to the Joint Commission on Lutheran Unity to arrange for a comparable committee of its membership to meet with our Committee on inter-Lutheran Relations, in the near future, to discuss these matters of mutual concern and responsibility with the purpose of fraternal understanding and cooperation between The American Lutheran Church and the church body now being planned and projected by the Joint Commission on Lutheran Unity.

Whereas, the Joint Union Committee has expressed to the Lutheran Church—Missouri Synod its willingness to meet at any time to discuss matters of mutual interest; and
Whereas, the Lutheran Church—Missouri Synod is obligated by a regulation of the Synodical Conference to have its sister synods of the Synodical Conference to participate with it in discussions of theological matters with other Lutheran Church bodies; therefore be it

RESOLVED, that the Joint Union Committee instruct its Committee on inter-Lutheran Relations to continue its efforts to meet with representatives of the Lutheran Church —Missouri Synod and any or all of its sister synods in the Synodical Conference, for the purpose of discussing items of mutual interest and responsibility.

Officers for the next two years

Dr. Tillman Sogge and Dr. Wm. Young have been president and secretary for the Joint Union Committee the past four years. The Committee reelected these two men at the Chicago meeting. But it also decided to have a vice-president of the committee. Dr. William Larsen was elected to that post.

The ALC on the Way

Even though the new church will not come into existence before April 1960, and even though it will not function officially before January 1, 1961, the Chicago meeting showed that the fellowship and work of the committee indicate that the men work as one church. As the committee faces all the practical problems it is evident that it must face them as The ALC and not as three bodies.

Committees have been set up to make arrangement for the closing and constituting conventions. We act as one church on financial commitments. The committee for headquarters was given authority to expand the present building at Augsburg Publ. House so that it may be ready within the next two years.

Church News *from here and there*

DANISH CHURCH ORDAINS SIXTH WOMAN PASTOR

The Lutheran Church of Denmark received its sixth woman pastor when Solveig Bording, a former folk high school teacher, was ordained by Bishop Halfdan Hogsbro in Maribo Cathedral.

Miss Bording, 50, has had no theological training, according to Church News from the Northern Countries, but a special committee of three bishops said she was qualified for holy orders. She has been appointed curate to the congregation of Norre Orslev on the island of Lolland-Falster, where one of the three first women to be ordained in the Danish Church has worked for a number of years.

Women have been eligible for ordination in Denmark since 1948.

DANISH BISHOP HEADS MISSIONARY COUNCIL

Bishop Halfdan Hogsbro of the Diocese of Nykobing-Falster in the Church of Denmark has been elected president of the Northern Missionary Council for the next four years.

Bishop Hogsbro was named to the office at a recent four-day meeting in Helsinki, Finland, at which current mission problems were discussed. The Council is a joint agency of the various national missionary councils in the Scandinavian countries.

FULL FREEDOM BY 1965 SEEN FOR SANTAL CHURCH

The Ebenezer Evangelical Lutheran Church in Santalistan in India should be able to assume financial responsibilities and become completely independent by 1965, it was predicted at Oslo, Norway.

The opinion was expressed by the Rev. H. E. Wisloff, president of the National Council of the Santal Missionary Society of Norway, which opened the field in 1867. Since then, Danish and American mission groups have also joined in the work.

The Ebenezer Church, which numbers nearly 35,000 members, was organized in 1950 by the merger of three native churches of the Santal Mission. At the close of this year it will take over administrative responsibility and be constituted as an indigenous church body.

The first step in that direction was taken early this year when the Rev. Munshi M. Tudu was elected general superintendent or president of the Ebenezer Church. He succeeds the Rev. O. S. Bjerkestrand of Radcliffe, Iowa.

The first Santal to visit America, Norway and Denmark, Mr. Tudu speaks Santali, English and Hindi fluently and converses in several other languages. He has been a teacher at the Santal Divinity School at Benagaria.

When the Ebenezer Church becomes completely autonomous, according to Mr. Wisloff, the Santal Missionary Society plans to take up new work in other mission fields.

RECIPE FOR TEEN-AGERS WHO FINDS LIFE DULL

Advice to teen-agers who find life dull:

"Go home. Hang the storm windows, paint the woodwork, rake the leaves, wash the car, get a job, study your lessons."

And girls, said the Rev. Allen R. Blegen, should "learn to cook and scrub floors."

The radio spokesman for the Lutheran Broadcasting Association told young people at a meeting in Chicago: "Your parents do not owe you entertainment. Your community does not owe you recreational facil The world does not owe you a liv

On the contrary, he added, owe the world something—the be yourself, your time and your talen

Mr. Blegen suggested that so should stop coddling juvenile d quents and should give more pub to their criminal acts. He said he favored legislation which would parents liable for damage cause their children.

FINNISH LUTHERAN CHURCH DELAYS ACTION ON ORDAINING WOMEN

A proposal to ordain women as isters in the State Lutheran Chur Finland was entrusted to a special mittee for further study by the nomination's assembly at Hel Finland.

Delegates voted 75 to 45 to refe question to the Church's next as bly in 1963 at which time the com tee is scheduled to make its repo

Under the proposal qualified w would be ordained by bishop "curate" or "vice pastor" and w be permitted to engage in all re congregational duties except adm tering the sacraments.

In special cases, however, w would be allowed to administer munion to persons in hospitals

The Wrestler

By S. T. Eward

RAISING THINKING, NOT EYEBROWS

"I'll serve on any committee or do anything in the church.....except go out and ask people for money." This was the substance of one UELC Wrestler's answer to a request for his time and energy in his church. Said he "I just cannot ask people to give money." He explained that there was something about asking for money that made it impossible to do this. Further discussion revealed that he placed this in the same class as house-to-house salesmen whom he had known. He thought of it as "begging" from people.

That a person should have such a notion about soliciting for pledges or money is understandable if his thoughts about responsible Christianity or church members were mistaken, or if his thoughts about the purpose of a canvass for money were erroneous.

There is a prevailing idea that the most important purpose in an effort for securing pledges is to "raise money." The church needs money. Without it, its program could not go on. Much of it would be required to come to a halt. Unfortunately, the emphasis on securing money has with a greater need for it. A wr would not need to be of a suspi nature to get thoughts along this

However, the first purpose stewardship program is not to money, but to raise thinking. ardship emphases aim to help wre to think vigorously about thei sponsibility and opportunity i church, and to think big abou part they may have in her pro Unless a person has raised his t ing about the church and his tionship with God the only one will benefit is the agency which fits from his gift. If his thinki "elevated" he also benefits.

This emphasis is made by (II Pet. 9:6-7.)

"Each one must do as he has up his mind, not reluctantly or compulsion, for God loves a ch giver." This is not to be used reason for not giving much... is, that you can't do it cheerfull rather is a challenge to make a ments so that it may be done fully.

ns who cannot attend regular ser-

spite the fact that nearly a third ll theological students in Finland women, the Church has rebuffed ts to ordain them as fully quali- ministers.

nce 1920, women have been per- ed to become candidates for theo- al degrees at the University of inki. But those obtaining such ees have had to be content with ng as teachers of religion or act- as youth and women leaders.

e Lutheran Church is the largest estant body in Finland with a bership of more than 4,351,000.

HT-TO-WORK' LAWS SEEN TO PARDIZE WOMEN'S FREEDOM

an Walter G. Muelder of the ol of Theology, Boston University, ied church women at Denver, , and their sisters across the try that their economic freedoms jeopardized by the spreading of so-called "right-to-work" move-

asked some 2,500 delegates at 8th National Assembly of the ed Church Women if they realized under these laws their economic loms can be exploited "in such a that their entry into the labor et threatens many of the gains h organized labor has won with for them."

ow aware are women of the great cratic contribution which the movement has made to the stan- s under which 28 million women ?" he asked.

ight-to-work" legislation outlaws nion shop which requires work- o join a union after a stated period ne or leave their jobs. The issue ving compulsory "open shop" is ie ballot this year in at least six s. It has already been enacted law in 18 others.

an Muelder said the basic social ges of our time are taking place he primary groups of society— the family."

eater freedom has come into fam- fe, he pointed out. He cited the ng of children, intelligent plan- for parenthood, labor saving de- opportunities to increase income second job, the TV set and the nobile.

iese and a hundred other factors packaged food to easy divorce greatly expanded the areas of om in married life," he added.

n Muelder warned, however, the freedoms that have come to women are more largely negative than positive. In most areas, he said, they consist of removing barriers, "rather than in the development of a coherent positive conception of a woman's life, function and vocation."

He said today's problem is not how much individual freedom, but rather how much value does family life have.

"There is nothing in the inherent nature of woman that assures a rising standard of fundamental culture because she votes, works, attends college, begets children and attends church," he said.

LUTHERAN DOCTRINES DEPICTED IN ADS

New York (RNS)—Doctrines of the Lutheran Church are depicted in a series of 14 advertisements made available to Lutheran churches for placement in newspapers.

Produced by the United Lutheran Church in America for its 4,500 congregations in the U. S. and Canada, the advertisements will be offered to the seven other Lutheran denominations affiliated with the National Lutheran Council.

Dr. Charles C. Hushaw, executive director of the ULCA's Department of Press, Radio and Television, said the advertisements, for which two-column mats will be offered, "attempt to state positively the Lutheran faith."

The advertisements were prepared by the Rev. Charles D. Moser, pastor of St. John's Lutheran church, Merrick, N. Y.

CHRISTIANS WARNED AGAINST MAKING COMMUNISM SCAPEGOAT

American Christians must not make Communism the "scapegoat" for all the world's ills, the executive secretary of the 750,000-member National Fellowship of Congregational Christian Women, said at Billings, Mont.

The Rev. Lillian S. Gregory of Chicago stressed that Christians should concern themselves with a positive and creative approach to problems of society, "not crouch behind a remedial and defensive position."

"The Christian gospel is not a balcony character or a voice from all life, and we are bound up inextricably with the destiny of peoples of all races, cultures and nations."

'TV-ITIS' RAPPED AT CANTERBURY CONFERENCE

A local clergyman told the Church of England Canterbury diocesan conference that "TV-itis" is so bad in this country that some people can't take time even for christenings, marriages or funerals.

The Rev. D. Ingram Hill, vicar of St. Gregory's church cited as an example a family in his parish that was so busy watching television it didn't have time to get grandma buried.

Describing what happened when he went to the house to make funeral arrangembents, the vicar said:

"By a great deal of talking, I got inside the front door. But I might just as well have stayed outside. Grandma was to be buried the next day, but they could not care less, because of the small box in the corner."

The vicar said it was the same when he visited homes to discuss christenings and marriages.

His remarks were made in the course of a discussion on television in which Dr. Geoffrey Francis Fisher, Archbishop of Canterbury also joined.

Dr. Fisher disclosed that he had had personal experience of the way TV can absorb people's attention.

He said there was a television set at Lambeth Palace during the Lambeth Conference of bishops last summer and he found himself sitting down to watch "until gradually I realized that my work might be ruined by it."

"I am happy," he added, "that we do not have a set here, because we are saved from any temptation."

NORTHERN MINISTRY STUDIED

Regina—"The North has become the home of many Lutheran families," writes Pastor T. L. Ristine, of Regina, after returning from a visit to the northern edges of the inhabited parts of Manitoba and Saskatchewan.

"The North is a vast area which God has laden with immeasurable natural resources." So much so, in fact, "that the world market cannot possibly absorb them yet." But far more important, are the souls of the people living there. "There is real need for Lutheran missionaries to go north and proclaim the Gospel and administer the Sacraments to these people," writes Pastor Ristine, who is Executive Secretary of the Manitoba-Saskatchewan District, Lutheran Church—Missouri Synod.

During September, Mr. Ristine and five members of the Mission Board visited these points, which might be called the "near North" to distinguish them from the Arctic.

Formula For Thanksgiving

By Gerhard E. Lenski, D.D., Ph.D.

Dr. Lenski, our Washington Observer, is Pastor Eme of Grace Lutheran Church, Washington, D. C., and is serving as professor of Systematic Theology at Pacific theran Seminary, Berkeley, Calif.

Thanksgiving!

The 48th Psalm deals with the subject realistically. Even better than a President's Proclamation, it tells us how to keep the day aright and to be the thankful people we ought to be.

In this Psalm God's man, the Psalmist, is seen taking a large look. He surveys this troubled, war-haunted world threatening to destroy itself. At the same time, he notes how it is upheld by a strong, sure hand. He sees his own people, proud, ambitious, scheming, surrounded by deadly enemies, yet strangely preserved from disaster by the Lord of History and the Ruler of all Nations. He sees his own life, a puny thing that might easily be wiped out, yet protected by a power transcending all others and providing a safety and a guidance that shall last "forever and ever."

This is the Psalmist's reaction as the Bible records it: "We have thought of thy steadfast love, O God, in the midst of thy temple." In other words, the Psalmist, engaged in worship, has been thinking about God's goodness. The result? He is now engaged in thanking.

"First think!" The Psalmist's formula is an excellent one. The simple fact is, it will be hard to find a better one as now another Thanksgiving knocks at our door. Thinking and thanking are closely related. Without the former, we are bound to lack the latter. Stressing the former, we will find the giving of thanks the natural and the inevitable expression of our hearts.

Sir Joshua Reynolds is credited with the statement that "there is no expedient to which a man will not resort to avoid the real labor of thinking." Whether this is actually the case or not, the fact is that many do fail to think.. Failing to think, they fail to thank. A simple illustration might prove the case. We enjoy good health with seldom a doctor bill or an expensive stay at the hospital. How easy to take it as a matter of course as though it were an inalienable right. On the other hand, how not-so-easy to ponder the mystery of human suffering, the hard fact that some lives are blighted from the beginning and will never know a painless day or a restful night.

To be sure, with our keenest thought we may never be able to solve the problem of human suffering. But we must not, for that reason, blithely by-pass it as though it were not there or no concern to us. Daring to think about it may not be pleasant or easy. But, daring to think about it, measuring its tears and heart-break in terms of the blessings of health and happiness God has given us—something is bound to happen to us. Thanks will come, thanks to the God who for reasons he alone knows best has seen fit to bless us so singularly.

The amazing harvests that again crown the year furnish food for thought which in turn ought to become a reason for thanks on our part.

These harvests—why are they given us? Are they accidental? Are they a reward for our goodness, our skill, our exertion? Are we God's favorites while the "have-nots" are not?

The frequently told story of the farmer who, when complimented for what he and God had done in transforming a barren field into a productive one, answered: "You should have seen it before I came when only God was caring it," is a shameful parody on the goodness of God. T man's skill avails much. Sowing, he is able to reap. Bu ing, he is able to make himself a home. But all the w unseen forces operate and hidden laws are being used. is only the operator of an involved process which God established and of which man is now the beneficiary. antidote for man's failure to appreciate is deeper, cle thinking. Let our proud boaster, our mighty builder, self-made man realize that, while he can till the soil cannot create life in a single seed; that, while he can b a house, he cannot add a cubit to his stature. Let think on these things—of his own small part in the mi wonder of it all—and again something is likely to hap Pride, born of ignorance, will turn to humility. Boas with no basis to sustain it, will become thanksgiving.

God's hand in our nation's history is a further mir of goodness which, if rightly evaluated in our thinl is bound to invite more faithful thanking.

Consider some simple facts. Our country has never perienced a major disaster or met defeat in war. The w misfortune that has ever befallen us was the Civil W war that we inflicted on ourselves and of which Presi Lincoln said that it was a judgment sent upon us b God of whom we would always be bound to declare he was just and righteous altogether. We have had rulers, some better than others. But none among t has been a truly godless or wicked man. And still to when other nations are plagued with poverty or invo in ruinous strife or burdened with despots, our shi state manages to sail serenely along, untroubled, unhu

Are we as Americans more deserving than others? I we who live in this land of plenty created the riches use? Men have toiled, sacrificed, died for freedom's What has been our contribution? As difficult and em rassing as these questions are, our present day Amer needs to confront them. Only when he faces his thought in these matters will he be able to see himse he really is. Only then will he come to know that h not lord, owner and master of the land he occupies, rather only a squatter and a tenant allowed to remain t through the sufferance of a God who is gracious be all his comprehension.

On the evening before Thanksgiving, for their time story, Daddy was telling the children about the grims who landed on that bleak New England shore. story was told with considerable dramatic effect. The grims were presented as being very brave, and of co very thankful. Little Mary listened with rapt atter Then she asked her question: "Daddy, were you ev Pilgrim?"

Daddy paused, letting the impact of the question in. Then he gave his answer, not a bad one under circumstances. "No, Mary, I have never been a Pil I have never faced hardship like those early settlers But I do think that, if they could be thankful as they I both could and should be more thankful than I now

A final blessing (many others might be listed) dese the thoughtful consideration that makes for thankful knowledgement is that of our Christian heritage.

e Bible, the Christian home, the Church—how little hese of our making and yet how great are the blessings continue to bring into our lives.

reatest of all gifts in our Christian heritage is Christ self. Those frail hands, once nailed to the Cross, con- e to reach out in benediction across our world, lifting ires off their hinges, changing the course of history, ng down the mighty from their seats, exalting them ow degree, leading us all in the way of peace. Isaac ts, in his hymn-tribute to the Christ who died for us, makes an impassioned plea for our appreciation when he says:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Is the poet's demand too great? This much can be said without contradiction—if we will but pause and think, we will not find it hard to thank. This is the formula for Thanksgiving—first think!

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emember to Say "Thank You"

By Douglas J. Toepel

Now don't forget to say 'Thank ' " Mother cautions her child as goes to receive a gift. It is one of great and long-suffering tasks of enthood to train those committed heir care to say "Thank you" with- fail, to show gratitude upon every asion, and to have courtesy as a k of character. And yet we who n children, do we live by our pre- ? Do we hold fast to this rule of n mere courtesy? Do we really e gratitude in our hearts—when comes to God? How many say nks before and after meals three es a day. A very little flock. There omething wrong with us. Sin has ded our hearts to the overflowing sings of God, as they stream down y from heaven, into the rooms of homes, onto our tables, and into drawers and closets.

uring my previous pastorate in Francisco, we were located near of the main streets of the city, far from a railroad track. There e frequent knocks on our door, knocks of tramps begging—some- es for food or clothing, but usually money to buy another drink. And I can say this for them, whether gave them clothing, or money for l, they always seemed to be over- ving with gratitude and their re- nse was replete with expressions of nks.

Then we compare them with our- es in relation to the "hand-outs" heavenly Father gives us, we are nd to confess that we are "worse n tramps." We thank Him some he time. We thank Him for part His goodness. And often, when He loaded us with blessings until we lly have arms to hold them, we ly turn away. No time for thanks- ng! We're too busy taking care he gifts to bother further about Giver. "Worse than tramps"—we whom God has bestowed every blessing of heaven and earth. "Worse than tramps"—we whom God has called to be His princes and princesses through the holy blood of Christ, the King of Kings. Yes, we should return thanks to God out of courtesy, if one may give the weakest argument. But the higher ground for giving thanks is a heart overflowing with gratitude for blessings received.

Isn't it humbling to realize that every plate of food set before us evidences the fact that God created the whole world to austain our bodies. We can even say that He created the whole universe in order to bring us into being and sustain us while this body serves as the house in which our soul lives. If the atmosphere of this world varied in its composition you and I would be either crushed to death or else pulled apart by atmospheric pressure. If the sun were nearer to us we would bake to a crisp. If it were farther away we would freeze to death. If it did not shine upon the plants and animals of nature they could not grow or make and store chemicals to keep us alive. God gave man dominion over the plants and the animals, and without this dominion we could not live. We need the chemicals and the bulk precisely as God placed them in nature, to be well and strong. God lets the earth grow dark for a time daily by turning one of its sides from the sun and thus permits man and nature to rest and be restored. He sends the rainy days and the dry out of His good providence. Yes, God created the whole universe around that creature whom He created in His own image—man, fallen in his nature through disobedience, yet still beloved by God and daily cared for—prodigal, but prosperous. God provided for every need of our bodies when He created us. It is with this loving providence in mind that we ought to thank Him without fail.

Pastor Toepel is associate pastor at St. Paul's Lutheran Church, Lynwood, Calif.

Every Christian ought to say a prayer of thanks before and after every meal—prayers like those in the back of our old hymnal. The thought is this: "Thank You, dear Father, for this plate of food. I realize that without Your gift of food my body would die. Thank You for arranging the whole universe just to keep me alive." This goes hand in hand with acknowledgement of our salvation in Christ.

It helps to remember that Jesus not only said table grace at every meal, but at the introduction of every new kind of food at every meal. He and His disciples said one prayer of thanks upon partaking of the first morsel of bread at the meal, another prayer of thanks at the first draught of wine, another for meat, etc. In this He was following the daily practice of every believing Jew, even up to and including the orthodox Jews of our own day. Might we not well follow here also in the footsteps of our Lord.

John Wesley has this thought of food being a holy creation of God in the table hymn which all of us sing regularly. Here is the original form in which he wrote it:

Be present at our table, Lord;
Be here and everywhere adored.
These creatures bless, and grant that we
May feast in Paradise with Thee.

Most of us use the word "mercies" in place of "creatures" and it is a good substitute. But the word "creatures" is better because it meant in the English of Wesley's day, "things that God has created out of nothing, by a special, divine creative act." Remember that when next you sing the table prayer.

The curse of our day is failure to pray because of our busyness. We become so highly involved, so heavily scheduled, and consequently so rushed in all we do, that God becomes The Forgotten One, and Christ is left outside the door, instead of at

the head of the table. But we Christians must remember this, busyness is a sin when God suffers for it. Busyness is a sin when something else takes first place from Christ. You're too busy if you're too busy for Christ, just as you're too busy if you don't have time for your husband, your wife or your children.

"I have come to the seminary to learn to pray," said an old Hawaiian lady, "Mother Alice" of a leper colony, when she spoke in the chapel of the seminary as Dr. Nels F. S. Ferre listened. She continued: "Before the Christian missionaries came to Hawaii my people used to sit outside their temples for a long time, meditating and preparing themselves before entering. Only then they felt ready to creep to the altar and offer their requests to the gods. Following this they would again sit outside for a long time, this time to 'breathe life' into their prayers. However, the Christians, when they came, simply got up, uttered a few sentences, said 'Amen' and were d So that is why my people called Christians 'haolis,' meaning 'with breath,' or 'those who fail to brea life into their prayers.'

May God grant that we breathe not only into our prayers in chu but morning and night, and at ev meal time as well, lest we be "w than tramps." Let us ever remem at table to turn to the loving Ma of all things and say in Jesus' na "Thank You, Lord."

Holy Communion

A Voice of Experience

In one of his books, the late Eduard Geismar wrote that from the Cross of Christ proceed both judgment and grace, a crushing judgment on us on account of our sins but grace when we flee into the bosom of God's mercy and love, asking for forgiveness of sins.

It is the clear teaching of Scripture that there are both judgment and grace in the Lord's Supper. There is considerable misunderstanding about these two terms. Some define these two terms by worthy and unworthy participants of holy communion. But the definitions do not adequately clarify the question because we read our own meaning into the definitions. Too often they are understood to mean that an unbeliever is an unworthy participant of communion and a believer is a worthy participant of communion. This smacks of Phariseeism. Are believers always worthy participants of communion? When is a person a worthy participant of communion?

We must guard against two extremes about participation of communion. The one extreme that a person shall have reached a certain stage of perfection before he should go to communion. The other extreme that the sacredness of the sacrament has been removed so that the communion table is considered in people's mind commonplace. Both extremes find no sanction in Scripture.

The pioneers in our Synod put too much emphasis on the first extreme. In the confessional sermons pastors spoke so much about "eating and drinking judgment unto himself" that people out of fear did not go to communion if they had not reached a certain stage of perfection.

We must, also, guard against the other extreme to make the communion table commonplace. The judgment of God upon sin must not be removed from the sacrament so that it becomes fashionable to go to communion. Rightly understood, every person is under the judgment of God, also believers, because as Luther says that we sin daily and sin much and need to repent daily. The communion of saints here on earth is a fellowship of big sinners but saved by grace; saved by grace yet sinners. The devout and honest Christian feels this judgment of God on account of his sins when he approaches the communion table, a Holy of Holies. There should be a clarion call to repentance in every confessional sermon. Repentance, confession, and faith in God's promises of forgiveness of sin are the best preparations for a worthy participation of communion.

The communion table is decked by God for those pray for forgiveness of sin. Jesus Christ is present in Sacrament of the Altar to give Himself to those who hon ly pray the publican's prayer: Lord, be merciful to me sinner."

CONTINUOUS COMMUNION

A Letter to Editor

Who is "The Voice of Experience" who is writing a se of articles in The Ansgar Lutheran? In the Septem 22nd issue of Ansgar Lutheran he concludes his arti "Liturgical Frills, with the statement about continu communion: "It is my honest opinion that continuous c munion lowers communion to the level of a cafeteria

That is a drastic statement and a little too harsh. the more I think about what he says about continu communion, the more I am inclined to think that he ra a point that should be considered. Fortunately, it is a question about the essence of the Sacrament which Christ's presence in the Sacrament to give forgiveness sin to those who repent of their sins and believe in Hi

Does continuous communion help the communicants have reverence for the sacredness of the Sacrament, does it distract? It is my observation that continuous c munion distracts. The continuous coming and going of communicants distracts and is not conducive to quiet and reverence. Scripture speaks often of quietness holiness. It is difficult to maintain these two things at c tinuous communion.

The argument for continuous communion is that it sa time. Is that a valid argument? Is it a good thing the administration of this most sacred Sacrament is be streamlined to save time? It is the American te that has been brought into the Church: Let us hurry get through with it.

But does continuous communion save time? I know pastor in a large ELC church who discontinued cont ous communion after he discovered that practically time was saved. The time aspect is not a valid argum for continuous communion.

There is a more excellent way to save time. I know American Lutheran Church where the following order service is used when there is communion. That chu uses the new hymnal. Part 1, The Service page 15 and Part 2, Confessional sermon. Part 3, Offertory page Part 4 Communion page 29-40. By this order of ser communion is given a central and proper place in service.

Observator

American Lutheran Converts to Roman Catholicism

onversions of Protestants to the Roman Catholic Church n receive a great deal of publicity, and Protestants are netimes alarmed by what they take to be an irresistible e toward Rome. Such statistics as are available do not all respects support the fear. For example, the "Report the Manifested Life of the Congregation," an unpublish- survey of congregations in the United Lutheran Church America, indicates that during the year 1952 there was loss of 631 baptized members to the Roman Catholic urch and a gain of 1,948 baptized members from the man Catholic Church, intermarriage apparently playing eading role in the losses and a somewhat lesser role in gains. Of course, such statistics are to be used with ition, for a parish clergyman is in a better position to ow exactly how many Catholics he receives into his con- gation than to count how many Lutherans gradually ft out of it into the Roman Church.

There is abundant evidence that Roman Catholics are themselves complacent about the picture. A recent icle in the professional journal for Catholic priests, **The miletic and Pastoral Review,** Vol. LVII, No. 1 (October, 57), pp. 60-81, should be of interest in this connection ecially because it is concerned with converts from Lu- eranism. The author, Paul R. Rust, asserts that those o are devoting their lives to the winning of non-Catholics e agreed that "Lutherans hesitate the longest" and that e percentage of converts from Lutheranism is almost gligible." The author's attempt to explain this on litur- al grounds is exeedingly curious, but his concluding servations are worth quoting.

"Very recently I was told by a young lady converting m the Evangelical Lutheran Church (the author's label the Missouri Synod) what had almost decided her in- tion of never departing from her former allegiance. It as the tactlessness of a priest who was instructing an quiry class. This young lady and another Lutheran girl d registered for the class. The first instruction went off thout a single difficulty; so did the second. But for me reason the instructor suddenly decided to be 'funny,' th a tragic result, the temporary loss of two prospective utheran converts. He held up for view a large picture Luther, inviting the class to take a good look at a big, t pig. Converts are not made that way!

"Only on rare occasions do we read reports of converts m Lutheranism . . . We must remember that the average utheran minister is a gentleman of education and good eeding; that the bigoted minister is a rarity . . .

"Allow me, my brother priests, some final suggestions. hen you deal in your convert work with the Lutheran nd, maintain your balance; stick to the historical con- xt of Lutheranism. Within that context fit together your guments until they form the pattern of truth and charity. is suicidal to do otherwise . . . I earnestly believe that til the leaders of the Lutheran movement today view uther's theological speculations within the interesting mework of Luther's own mind, his **subconscious** mind, mind of 1512 in the monastery tower, there remains little pe of any mass conversion of American Lutherans and their union with Christ's One Holy, Catholic, Apostolic Church."

Theodore G. Tappert

The Lutheran Quarterly

THE WEEK AT DANA

your midcontinent college

Colleges to Meet

A conference on Testing and Evaluation, co-sponsored by the North Central Association Committee on Liberal Arts Education and the Educational Testing Service of Princeton, N. J. will be held on Dana's campus Friday, November 21. Some 30 colleges have been invited. Upwards of 50 college representatives from midwestern schools have accepted the invitation to date. Delegates to the conference will bring copies of essay and objective examinations for comparison at group discussions. Discussion groups will break down into the following categories: Physical Education; Education and Psychology; Literature and the Humanities; Science and Mathematics; and Social Sciences.

Joan of Lorraine

Maxwell Anderson's play, **Joan of Lorraine,** will be presented by the Dana speech department Friday, November 21, under the direction of professor Curt Seimers. The play has a cast of twenty members. Joanne West of Green Bay, Wisconsin will portray Joan. A matinee is scheduled for Thursday, November 20 for the benefit of high school students in the area.

Lettermen Announced

Head football coach Bruce Rolloff has announced the names of twenty-five letter winners for the 1958 season. Sixteen of the lettermen received their first letter in college football. Dana lost all games as a new member of the high-powered N.C.C. Freshmen receiving letters include the following: Addison Adkins, Norman Bock, Bill Bohlken, Vernon Campbell, Mel Hennig, Gary Kubik, Lee Lantry, Paul Larson, Larry Morrow, John Shelton and Bill Wenke. Sophomores include Emory Anderson, Roger Best, Stan Cupp, Jim French, Ivan Johansen, Roger Petersen, and Paul Rasmussen. Merle Dempster, Darrell Mertens, and Noel Petersen are junior lettermen and Jack Linahan and Terry Wickert senior lettermen.

Debaters Win Two

Dana debaters drew two winning decisions at the first tournament of the season at the University of Omaha last Friday and Saturday.

Two Dana teams were entered in the class "A" division. The team debating the negative side of the question was Ellen Andrews and Pat Jorgensen. They defeated teams from Morningside College and Emporia State College. The other team consisted of Jerry Martins and Myrvin Christopherson.

Nebraska University won the tournament with seven wins and Emporia College took second place with six winning rounds of debate.

Sixteen schools participated in the class "A" division of the tournament.

THE LUTHER LEAGUE

John W. Nielsen, Edito

THANKSGIVING PRAYER FOR YOUTH

For dinner on Thanksgiving Day: the turkey roasted well, the mashed potatoes, vegetables, and cranberry sauce, the salad and brown gravy, the fruit and nuts and pumpkin pie with gobs of whipped cream piled high

Father, we thank Thee.

For leftovers and warmed-up food on other days, the less attractive but equally nutritious meals

Let us give thanks.

For parents who provide the things we need: the food and clothes, the extra cash, the cars we use, the homes from which we're gone more often than we're there, the love, concern, and daily prayer

Father, we thank Thee.

For parents who set curfews and demand respect, who nag when we forget, who make us do the things we do not want to do, think foolish and of little consequence

Let us give thanks.

For schools in which we study, play and fool around. For visual aids and numerous books. For sports and band and teachers who are usually friends and understand

Father, we thank Thee.

For schools where there is discipline, where teachers ask the best that we can give, where lessons are not snaps but make us dig and think, where social things are curbed and deeper things are stressed

Let us give thanks.

For faith that gives forgiveness, for Christ who died, for churches where the Word is preached, the Spirit works, where we can worship, fellowship, have fun, where we receive salvation through God's Son

Father, we thank Thee.

For faith that makes demands, that says we have to choose, some things give up and others cannot do, for Christ who calls when we would rather have our way, for the Spirit who disturbs us every day, for suffering, ridicule, and sacrifice for His sake

Let us give thanks.

J. W. N.

PLACE

Bernard A. Helland

A few rocks in this world have become famous—ymouth Rock, Alcatraz, Morro, and others—but none s won a fame greater than that of the rock which ards the nine-mile strait separating Europe from rica. Gibraltar, whose name has become a synonym r steadfastness, a symbol of everlasting strength, nds peerless among rocks.

The Greeks and the Romans knew of it, though its esent name comes from jabal (mount) and Tariq, who ossed the straits in 711 A.D. It is an interesting rock. recall the first time we saw it. Because our ship had put in for repairs we spent three days in the harbor d visited the Rock, the city, and adjacent Spain. We w its deep tunnels and intricate galleries, its fortifica-ns, and its cave storehouses for grain. But most in-resting of all was its water supply—huge cement rons which caught the frequent rains and carried them to the rock-hewn reservoirs. The very name has be-me a synonym for strength.

The following summer we were high in the Hima-yas at Darjeeling, fifty-three miles in and eight thou-nd feet up from the plains. Looking down into the lleys we saw many rock formations greater than Gi-altar, mighty masses of strength lying there nameless d unmentioned. Why were these rocks unnamed and peopled? Because where they were they could serve useful purpose.

Eleven days after leaving Gibraltar, we came to the ost forlorn-looking little island anyone ever could e. Lying there in the Red Sea like a discarded ashpile larger than a few city blocks, of what use could it e to mankind? Who would want to live on its barren nd? The officers aboard told us there was one tree n the island, in the "garden" of the British Commis-oner. Yes, they were right; we did catch a glimpse f its dusty leaves. What an island! Why then had the ritish taken the trouble to occupy it that night when ey entertained the French officers at the city of Aden, e very men who were on their way to claim the island r France, and kept them dancing while the British unboat steamed to this island known as Perim and lanted the Union Jack in the name of England upon s barren strand?

We had the answer, plainly written before us. The ast stockpiles of coal, the glistening oil tanks, these ere the sources of power for the lifeline of sea-go-ng traffic. The insignificant little island of Perim was a significant place.

So the question comes back to us—where can God se us? Where is our significant place? Gibraltar was nce a barren rock and Perim was once a barren island! But each has a place which makes it significant!

Where are you, my friend? Where is your significant place?

"Do not be ashamed then of testifying to our Lord . . .
For this gospel I was appointed . . .
Follow the pattern of the sound words . . .
I charge you, preach the word . . .
As for you, always be steady . . ."

(Paul to Timothy in his second letter.)
(Taken from The Bible Banner)

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O Lord our God, the Father of our Lord Jesus Christ, we would render unto Thee thanksgiving, by all means, at all times, and in all places, for that Thou hast sheltered, assisted, supported, and led us on, through the time past of our life, and brought us to this hour.

For Thy loving-kindness guiding us on life's way, for the gifts Thou hast bestowed; for the joys Thou hast made to abound to us, and the sorrows and trials Thou hast overruled for good: we give Thee thanks, O God, through Jesus Christ our Lord. Amen.

DIVINE DIRECTION

By A. M. Anderson

"I will guide thee with mine eye" (Psa. 32:8).

To be guided by God's eye a Christian needs to be very sensitive to His wishes.

The Lord says, "I will instruct thee and teach thee in the way which thou shalt go." If a person is not going anywhere, he has no need of a guide. Evidently the Lord expects a person to be moving and not to be stationary in his Christian life.

"The Lord shall guide thee continually" (Isa. 58:11). His eye shall continually look at His children, and they in turn must co-operate fully with the divine plan. It is so easy to let the trials and difficulties of life get between that all-seeing eye and our obligation to Him who desires our best interest.

For a person who desires heaven, it is satifying to know that the eye of God is directing every step day by day.

—Free Methodist

THE SMELL OF NEW BOOKS

By Erwin L. McDonald

My like for books dates back to my earliest recollection. I liked books so well by the time I started to school at Lone Gum that I literally "ate up" a goodly part of my first First Reader. I can still remember the flavor of the beloved McGuffey's Readers.

There is something fascinating about a new book. The smell of the fresh ink and paper is as welcome to the olfactory nerves of the bookworm as the smell of honeysuckle in the spring of the year or the aroma of burning cornstalks on a frosty fall morning—something the younger generation may not know about now that farmers have learned the wisdom of plowing their stalks under instead of burning them.

—Arkansas Baptist

ABOUT BOOKS

Seek ye out of the book of the Lord, and read. (Isaiah 34:16)

No man can be called friendless who has God and the companionship of good books. — Elizabeth Barrett Browning.

Books are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions by night, in traveling, in the country.—Cicero.

I conceive that a knowledge of books is the basis on which all other knowledge rests.—George Washington.

The first time I read an excellent book, it is to me just as if I gained a new friend. When I read over a book I have perused before, it resembles the meeting with an old one.—Oliver Goldsmith.

When I am reading a book, whether wise or silly, it seems to me to be alive and talking to me. It is easy enough for a man to walk who has a horse at his command. The invalid is not to be pitied who has a cure up his sleeve. And such is the advantage I receive from books. They relieve me from idleness, rescue me from company I dislike and blunt the edge of my grief, if it is not too extreme. They are the comfort and solitude of my old age. When I am attacked by gloomy thought, nothing helps me so much as running to my books. They quickly absorb me and banish the clouds from my mind.....They always receive me with the same welcome.—Montaigne.

MAN-MAKING

By Edwin Markham

We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows.

EDITORIAL IN ONE SENTENCE

Many words are sometimes requir to set forth a Christian concern state a Christian conviction. B occasionally the concern and the co viction are wrapped up in a neat pac age that any reader can handle ten seconds.

Consider the forthright comment the German churchman, Martin Ni moeller. After listening to the deba in the World Council of Church Central Committee on nuclear di armament, he summed up what mar Christians feel in these words, "I pe sonally cannot envisage any situatio in which God would answer the que tion, 'Lord, what do you want me do? by saying, 'Drop an atom bomb.'

—Gospel Messenger

FRIDAY NIGHT

By Margery Coffman

The house is full of the gayest nois
It's Friday night, and our two big boy
Are home from college, and the plac
seems glad;
The spaniel's crazy, the cat's gon
mad;
The old stairs creak, and the win
dows rattle,
We gird our loins for banter an
battle,
For clash of wits and laughter an
song,
For the week end's short, and they'
soon be gone.
The old house rumbles, and the shin
gles crack,
As it chuckles for joy, when the boy
come back!

—The Gospel Herald

DON'T TRY IT!

Two men in a car went past th traffic lights when they were red, an were stopped by a policeman.

"I'm sorry, officer," said the driver thinking quickly. "I happen to be doctor, and I'm taking a patient to th asylum in a hurry.

The policeman was suspicious, bu the passenger was just as quick as th driver had been. Looking up at th officer with a seraphic smile, he whis pered, "Kiss me, darling!"

They got away with it.

—Democracy in Action

HE QUESTION OF LODGES

The United Ev. Lutheran Church ohibits its pastors from joining iges. It warns its members against em, but does not exclude people om the churches, because they are ige members. It warns them against iges in the same manner as it may arn people against other things.

The new church, The American Lueran Church, will hold that view o. The Lutheran Church, Mo. Synod akes it a condition for membership at the member is not a lodge mem-r.

The United Lutheran Church has me pastors who are members of the iges. This problem is now debated cause of the merger negotiations of LCA and the Augustana Lutheran urch.

In a recent issue of The Lutheran e editor writes about lodges on the sis of discussions recently held by LCA at Dayton, Ohio. No doubt is is of general interest. Therefore e reprint the editorial by Dr. Elson iff:

I've been splattered with letters in cent weeks asking why ministers ould not belong to lodges such as e Masonic Order. The letter-writers e Masons who value their lodge embership highly and are puzzled out the church's attitude.

I once wrote just a sentence about is, saying that "lodges strike me as lolescent nonsense, but I think pastors as well as laymen should have a right to decide for themselves how much nonsense they need." This was not a profound analysis, I admit, and I had in mind only the extraordinary outfits these men dress up in for their solemn ceremonies.

It is clear from the report on page 16 this week that the only point regarding this question which was discussed at Dayton was whether ministers should stay out of such fraternities voluntarily or by compulsion. That doesn't touch the basic question of the church's attitude toward lodges.

Our church took official action twice (1920 and 1940) warning its members against belonging to "organizations injurious to the Christian faith." The 1920 statement referred to "societies which teach that men can be saved from sin or become righteous before God by their own works or by any other means than the grace and mercy of God in Jesus Christ." Our church has never drawn up an FBI-sort of list of what these subversive organizations are. Each individual is free to decide according to his own conscience.

No doubt men join lodges because they want to be part of a warm inner circle of brotherhood. The church may seem too all-inclusive to provide this intimate fellowship.

These days there are service clubs, such as Rotary, which give men a pleasant sense of companionship in a rather lonesome world. You call the bank cashier "George" and the school

(Continued on page 15)

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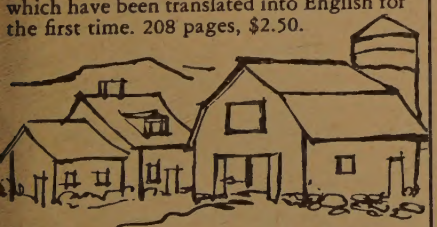

SEVEN DAYS OF THE WEEK

By Rita F. Snowden

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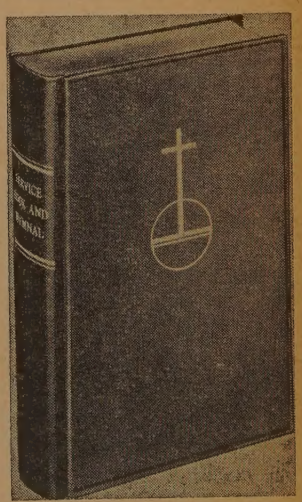

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Greenville, Mich., St. Paul's Ev. Luth. Church for LWA	441.95		441
Webster Groves, Mo., Bethany Luth. S. S. for Foreign Missions	50.00	50.00	
Sidney, Mont., Mr. and Mrs. Jens P. Jensen for Sudan Mission	5.00	5.00	
Lincoln, Nebr., Synodical Treasurer, Women's Missionary Society:			
Pacific District			
St. Paul's Day Missionary Group, Lynwood, Life Membership for Mrs. Tena Wedel for South America Mission	6.75	6.75	
Ansgar Ladies Aid, San Francisco, for Sudan Mission $25, Children's Homes $20, Pension Fund $30	75.00	75.00	
Trinity Luth., Norwalk, Life Membership for Ann Kinder and Zella Pate for Marlene Paulsen's salary, Japan Mission	13.50	13.50	
Pacific District WMS Convention Offering for a school in Sudan Mission $405.73			
Minnesota District			
Milltown Ladies Aid and Busy Bees for Sudan Mission	17.00	17.00	
Minnesota District WMS for Ilean Rohe salary, Sudan Mission	875.00	875.00	
Junior Mission Society, Main Street Luth. Church, Hutchinson, for Sudan Mission $10, South America Mission $10, Japan Mission $10	30.00	30.00	
Nebraska District			
Ebenezer Luth., Oaks, Okla., Life Membership for Mrs. S. S. Kaldahl for Marlene Paulsen's salary, Japan Mission	6.75	6.75	
Nebraska District WMS, offering at District Convention for Sudan Mission	136.05	136.05	
Illinois District			
Golgotha WMS, Chicago, for Japan Mission (Tadashi Hari)	50.00	50.00	
Minden, Nebr., Fredericksburg S. S. for Japan Mission	12.53	12.53	
Staplehurst, Nebr., Our Savior's Luth. Ladies Aid for Indian Mission $10, Japan Mission $10	20.00	20.00	
Abdal, Nebr., Given by Edna Jensen in memory of Mrs. Pete Jacobsen for Home Missions	2.00	2.00	
Winnetoon, Nebr., Bethesda Ladies Aid for Foreign Missions	50.00	50.00	
Eugene, Oregon, Emmaus Luth. Church for LWA	177.50		177.5
Irene, S. D., Turkey Valley Luth. Ladies Aid for Home Mission $35, General Fund $30, School Fund $35, LWA $10	110.00	100.00	10.0
Green Bay, Wis., Bethel Ev. Luth. Church for Synodical Quota	120.50	120.50	
Reedley, Calif., Ebenezer Luth. Ladies Aid for Foreign Missions $100, for Sudan Mission $100	200.00	200.00	
Kimballton, Ia., Bethany Church for Synodical Quota	100.00	100.00	
Scranton, Ia., Mr. and Mrs. Harold Christensen and Mr. and Mrs. Leonard Jensen, Glidden, for Santal Mission to support native evangelist	10.00	10.00	
Boston, Mass., Bethany Ev. Luth. Church for Foreign Missions	39.20	39.20	
Albert Lea, Minn., For Children's Homes from "a friend of children"	2000.00	2000.00	
Hutchinson, Minn., Main Street Luth. Church Luther League for LWA	100.00		100.0
Minneapolis, Minn., Immanuel Ev. Luth. Church for Synodical Quota	300.00	300.00	
Galen, Mont., Mr. and Mrs. Alvin Hundtoft in memory of Mr. Lars Petersen, Eugene, Ore., for Japan Mission	10.00	10.00	
Sidney, Mont., Pella Luth. Ladies Aid for School Fund $25, General Fund $25, Home Missions $75, Pension Fund $25, Indian Mission $20, Foreign Mission $42.35, LWA $100	312.35	212.35	100.0
Minden, Nebr., Fredericksburg Luth. Church for LWA	130.50		130.0
Ord, Nebr., Bethany Luth. Church for Synodical Quota	50.00	50.00	
Given by Anna and Volborg Aagaard in memory of Pastor Chris Sorensen for Jewish Missions $10			
Kenmare, N. Dak., Nazareth Luth. Church Luther League Y.E.S. for Dana College $50, Trinity Seminary $30, Japan Miss. $25, Santal Miss. $25, S. Am. Mission $10, Sudan Miss. $10	150.00	150.00	
Norma, N. Dak., Zion Luth. Church for Synodical Quota	300.00	300.00	
Beresford, S. D., Nazareth Luth. Church given by friends in memory of W. L. Hansen for Foreign Missions	9.00	9.00	
Hartland, Wis., Our Savior's Luth. Church for Synodical Quota	100.00	100.00	
Pasadena, Calif., Bethany Luth. Church for Synodical Quota	200.00	200.00	
Kankakee, Ill., Trinity Luth. Church for Syodical Quota $90, LWA $73.18	163.18	90.00	73.1
Trinity Luth. Mission Circle for Pension Fund	6.00	6.00	
Atlantic, Ia., Given in memory of Martin Larsen by Mr. and Mrs. Adolph Lange, Mr. and Mrs. Herbert Lange, Mr. and Mrs. Julius Andersen, John Lange, Mrs. Mae Lange, Mr. and Mrs. Chris L. Christensen, Mr. and Mrs. Chris Iversen for Foreign Missions	8.00	8.00	
Avoca, Ia., English Luth. Church for Synodical Quota	500.00	500.00	
Cedar Falls, Ia., Nazareth Luth. S. S. for Japan Mission $20, for South America Mission $20	40.00	40.00	
Harlan, Ia., Immanuel Luth. S. S. for Santal Mission	15.20	15.20	
Shelby, Ia., Pastor and Mrs. Robert Hansen and Pastor and Mrs. Kenneth H. Petersen in memory of cousin, Mrs. Delmar Bartling, Worthington, Minn., for Home Missions	5.00	5.00	
Westbrook, Me., Trinity Luth. Church for Synodical Quota	200.00	200.00	
Greenville, Mich., St. Paul's Ev. Luth. Church for Synodical Quota	675.00	675.00	
Farmington, Minn., Farmington Ev. Luth. Church for Home Missions in memory of Mr. Harvey Tingley $57; in memory of Mrs. Albert Larson $66.50	123.50	123.50	
Hutchinson, Minn., Main Street Luth. Church for Foreign Missions $736, for LWA $789.84	1525.84	736.00	789.8
Evan, Minn., St. Matthew's Luth. Church for Sudan Mission	15.20	15.20	
Westby, Mont., Mr. and Mrs. Peter Andersen for Santal Mission, "Muhulpahari T.B. Sanatorium Fund"	10.00	10.00	
Fremont, Nebr., Bluffs Trinity Luth. Women of the Church for Home Missions $100, Foreign Missions $100	200.00	200.00	
Winnetoon, Nebr., Bethesda Luth. Church for Synodical Quota	400.00	400.00	
Bethesda Ladies Aid in memory of A. C. Nielsen for Home Missions	10.00	10.00	
Burbank, S. D., St. Paul Luth. Ladies Aid, Rockfield, in memory of Hans Madsen, Vermillion, for Home Missions	3.00	3.00	
Luck, Wis., First English Ev. Luth. Church for Foreign Missions	27.14	27.14	
First English Luth. S. S. for Santal Mission $24, for S. America Mission $23.84	47.84	47.84	
Women of the Church for Foreign Mission	2.00	2.00	
Fred Petersen for Sudan Mission $5, China Mission $10	5.00	5.00	
Pewaukee, Wis., Galilee Luth. Church for Synodical Quota	300.00	300.00	
Racine, Wis., Gethsemane Ev. Luth. Church for Synodical Quota	1200.00	1200.00	
West Canada District Treasurer, Standard, Alberta, Canada:			
Dannevirke Evangelical Luth. Church, Redvers, Sask., for Synodical Quota	30.00	30.00	
TOTALS	$171760.82	$142654.73	$29106.0

NOTE: Of the total received to apply on the Synodical Quota $1,129.22 is for Forward Phase.

A contribution of $27.17 from the Jacksonville S. S., Jacksonville, Ia., was credited to Sudan Miss., should have been to the Santal Miss

A contribution from Mr. and Mrs. George Hoffbeck, Redwood, Falls, Minn., was reported as being given in memory of Mrs. Anna Hoffbeck and should have been in memory of Mrs. Laura Hoffbeck.

Our apologies for the errors.

Received with thanks.

Blair, Nebraska, November 15, 1958.

P.V.H.

P. V. Hansen, Treasurer

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Minden, Nebraska

Toward Christmas there are always ople who like to have the addresses our missionaries. Here they are:

Japan

Rev. Dr. J. M. T. Winther, 3 Ni-ome, Nakajimadori, Kukiai, Kobe pan.

Rev. and Mrs. Paul C. Johnsen, 74 suga Cho, Chiba City, Japan.

Rev. and Mrs. Lloyd Neve, 117 Saza-ma Machi, Kurume, Japan.

Miss Marlene Paulsen, Kyushu Jo kuin, Murozono, 300, Kumamoto, pan.

Santalistan

Miss Betty Ann Jorgensen, Santi-ra Leper Colony, Bengaigaon P. O. alpara District, Assam, India.

Brazil

Rev. and Mrs. Peter Mathiasen, C. P 2, Campinas, Sao Paulo, Brazil.

Colombia

Rev. and Mrs. A. C. Morck, Apartado Aereo 111-33, Bogota, Colombia, South America.

Miss Helen Danielson, (on furlough to January 1st, 1959) 741 N. E. 137th Street, North Miami, Florida.

Sudan

The address of all the Sudan missionaries is:

S. U. M., box 19, Numan, via Jos, N. Nigeria, West Africa.

Miss Helen M. Jacobsen
Miss Margaret Nissen
Rev. and Mrs. Mark Thomsen
Rev. and Mrs. Lyle Kohler

On furlough from Sudan:

Miss Ilean Rohe, Bowbells, North Dakota.

Mr. and Mrs. Donald Wahlgren, Wartburg Theological Seminary, Dubuque, Iowa.

FILMS AND SLIDES OF OUR FOREIGN MISSION WORK

Japan: Several filmstrips and motion picture sound films are available. For information write Dr. Paul C. Nyholm, 360 Wartburg Place, Dubuque, Iowa.

Sudan: Three sets of slides with notes are available. Write Rev. N. B. Hansen, Poy Sippi, Wisconsin.

Santalistan: For slides and films write Rev. M. C. Dixen, 803 Phoenix Building, Minneapolis 1, Minnesota.

South America: "Brazilian Frontier" —A new colored filmstrip with notes from our newest mission field.

Colombia: One color filmstrip, "On with the Message," with notes. One new set of colored slides with notes. Write Rev. K. R. Jensen, Minden, Nebraska.

NEW AND NOTES

(Continued from page 2)

e four services was four hundred. ie senior choir provided special usic at each service. There were al- guest soloists from the local col-ge. Harvest Festival was held in nnection with the preaching mission d the junior choir also sang at that rvice. On Sunday October 26th the w Service Book and Hymnal was dicated. We are now using the new urgy with the first setting. Ten nday School teachers and six pros-ctive teachers are presently attend-g a Sunday School Teachers Train-g Course. This is a ten week course ing conducted in cooperation with e local A.L.C. churches. The text oks being used are **Ways of Teach-g** by Karen Andersen and **Basic hristian Teachings** by Martin J. einecken.

The Rev. John Schultz who has been utheran campus pastor at Ames, Io-a, has been appointed director of e North Dakota Lutheran Campus ission. His address will be 1024— th Street South, Fargo, N. Dak.

Whittier Calif. Seventy new mem-rs were received into the member-ip of St. Andrew Lutheran Church nday, November 16, at the second service. A number of the group have attended the eight week adult inquiry course conducted by pastor Verner Carlsen. Others are transferring from Lutheran Churches where they previously held their membership.

An orientation night will be held on Saturday evening, November 15, to familiarize the incoming members with the two year history of the local congregation and some of the lay leaders from the Church Council and other organizations.

Present members of the congregation will have the opportunity to greet the newcomers and get better acquainted with them at a coffee hour following the second service this Sunday.

THE QUESTION OF LODGES

(Continued from page 13)

superintendent "Harry." The service clubs have no religious ritual except usually a table prayer.

The Masonic Order, though, is a religious organization. Each lodge has a chaplain, altar, ritual, prayers, burial services. This is where the difficulty comes in.

Since membership in the lodge is open to people of any belief—Jews, Moslems, as well as many varieties of Christians—there is no word in Masonry about Christ the Saviour. God is worshiped as the "Great Architect of the Universe." That title reflects the influence of Deism in 18th-century England where Masonry developed in its present form. Deism had the idea that it doesn't matter what you believe just so you believe something.

In Sweden where almost everyone is Lutheran, the Masonic Order has a definite Christian basis and each lodge has a Lutheran pastor as its chaplain. Even bishops, such as Bishop Ysander, are Masons. In France where the Masonic Order became atheistic and anti-church, Lutherans are not permitted to belong.

In the U. S. all lodges, so far as I know, encourage their members to be faithful to their churches. Numerous Lutherans, including a few ULC pastors, are Masons and insist that their lodge membership does not contradict their Christian faith.

This doesn't seem convincing to me. But, never having been a Mason, I don't know. I think this is something every man must decide for himself. Also it is something a lodge member should consider seriously in the light of his Christian faith.

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CHRISTMAS CHIMES

1958

Christmas Chimes

ITS EDITOR: The Reverend Edward C. Eskildsen, pastor of First Trinity Evangelical Lutheran Church, Indianapolis, Indiana

ITS THEME: "The Prince of Peace"

ITS DEVELOPMENT:

I "Peace Is In Christ"
II "Peace For The Nations"
III "Peace In The Lives Of People"
IV "Peace—Work For The Church"
V "Peace—The Fulfillment"

ITS ARTISTS: Irvin DuChemin of Indianapolis, Herman Becker of Omaha, and Thelma Christensen of the University of Nebraska

ITS CONTENTS: Stories, articles, sketches, legends, and poetry besides the Christmas Story told in beautiful picture by Mr. DuChemin and a section of photographs featuring our foreign missions

ITS CONTRIBUTORS: Robert Alexander, D. G. M. Bach, Norman Bansen, Myrvin Christophersen, Bishop Dibelius, Eugene Field, Everett Hageman, Bob Jelinek, Harold Jorgensen, John Lewis, Halford Luccock, John W. Nielsen, Paul Nyholm, Lyle Paulsen, Agnes Ringsborg, Paul Simon, and Thelma Tollefson

ITS PURPOSE: To bring the Peace of Christ into every home this Christmas

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